Note on the Pálam Báolí Inscription.—By Ra'jendrala'la Mitra.

(With a plate.)

A transcript of this record, together with an Urdú translation, has already appeared in Sayyid Ahmad's *A'sár us-Sanádíd*, or Description of the Ruins of Dihlí, and an abstract of it in English occurs in Mr. Thomas's "Chronicles of the Pathan kings of Delhi," a new translation of it would have, therefore, seemed to be uncalled for. But a transcript and translation of the record prepared for Mr. Thomas, "differed materially from the text given in the *A'sár us-Sanádíd*," and the revised documents were missing when that gentleman wrote his work in 1871. An enquiry was accordingly set on foot by General Cunningham for the original stone, but "it could not be found, and was supposed to have disappeared in the mutiny." (*Opus cit.*, p. 137.) A revised translation of the record now traced at Rohtak by Mr. J. G. Delmerick, who in March placed a rubbing of it at the disposal of the Society, will, therefore, not be unwelcome to oriental antiquarians, particularly as the names given by Mr. Thomas do not appear to have been correctly transcribed.

The object of the inscription is to record the excavation of a Báolí in the neighbourhood of Pálamba, the modern Pálam, in the Dihlí district. The name of the person who caused the Báolí to be excavated was Uḍhḍhara, and not Uṭara, as read by Bábu Rámsaran Dás for Mr. Thomas. He was a petty zamíndár or Ṭhákur, but of good lineage, as the eulogist states that his family had a place in a genealogical work of some repute at the time. Uḍhḍhara's father came from the village of Uchhápur near the confluence of the united streams of the Satlaj, the Biyás, and the Chanáb with the Indus.

The record is dated "Wednesday, the 13th of the wane, in the year of Vikramárka, 1333," = A. D. 1276, and was composed during the reign of Ghiyás ud-dín Balban of Dihlí, whose predecessors are indicated by their regal titles, and not by their personal names. The titles have been Sanskritised, partly with a view to take off their foreign appearance, and partly to suit the exigencies of the metres used. Thus, Shiháb ud-dín appears as Sáhabadína साहवदीन, Quṭb ud-dín as Khudabadína षुदवदीन, Shams ud-dín as Samasadína समसदीन, Fírúz Sháh as Pherujasáhi फेरुजसाहि, Jalál ud-dín (Raziyah) as Jaláladína जलालदीन, Mu'izz ud-dín as Maujadína मोजदीन, 'Alá ud-dín as Alavadína अलवदीन, Náçir ud-dín as Nasaradína नसरदीन, Ghiyás ud-dín asGayásadína गयासदीन. Such lengthening and shortening of syllables is common enough, in the present day, in English poetry dealing with Indian proper names; but the systematic neglect of the sibilants appears unaccountable. The use of the cerebral sibilant for the gutteral k in Quṭb is also remarkable.

The epithets used in connexion with these names are throughout Sanskrit. Quṭb ud-dín is styled a *Bhupála,* Fírúz Sháh a *Bhumipati,* Mu'izz ud-dín a *Nripa,* 'Alá ud-dín a *Nripati,* Náçir ud-dín a *Prithvíndra,* and Ghiyás-ud-dín a *Hammira,* a *Nripati,* and a *Sammráṭ.* These terms, however, have not been used as specific titles, but to indicate the persons named having been kings, with the exception of course of the word *Hammira,* which is a proper name, and is used to imply that Ghiyás ud-dín was a second Hammira in greatness. The praises of this king are sung in the loftiest strain of flattery, deposing even Vishṇu from his role of the preserver of the universe to instal a Moslim in his place. In the same way, the extent of his predecessor's dominion is defined from the Ságar Island, in the Bay of Bengal, to Ghazní, and down to Cape Comorin.

The predecessors of the Paṭháns are described to have been first Chauháns, and before them the Tomáras. The Paṭháns themselves are called S'akas or Scythians, and the word Musalmán or Paṭhán is nowhere used.

Translation.

Srí. Salutation to Gaṉapati. Om! Salutation to S'iva.

1. May He who creates, protects, and destroys this (universe)—may He who irradiates and also immerses in illusion (the minds of) men—may that Hara, who fulfils the desires of his votaries, be the destroyer of the travails of this world to you all!

2. Issuing from whose head the heavenly stream (Ganges) laves the empire in sanctity and prosperity, and, by her ever-undulating waves, serves as a chauri by his side—over whom the rays of the white-rayed (moon) form an orb, like a soothing umbrella—may that S'ankara of illimitable glory be to your welfare!

3. The land of H a r i y á ṉ a k a was first enjoyed by the Tomáras, and then by Chauhánas. It is now ruled by S'aka kings.

4. First came S' a h a b a d í n a, then king K h u d a b a d í n a,* then S a m a s a d í n a, then P h e r u j a s á h i became king.

5. After him J a l á l a d í n a, and then were born king M a u j a d í n a, the auspicious, and noble king A l á v a d í n a, and the lord of the earth N a s a r a d í n a.

6. He for whom the earth, from G a u ḍ a to G a j j a n a, from the country of D r a v i ḍ a to the entirety of S e t u b a n d h a, all the contented provinces in the great kingdom of S a u r á j y a,† bore vernal floral charms, produced by the rays of the innumerable precious stones and corals which

* The first letter of the name in the original is the cerebral sibilant which for several centuries has been in the North-Western Provinces pronounced like *kh,* and by careless scribes often used for ख.

† A homonym of Saurāshtra or Súrat, *ráshtra* and *rájya* having the same meaning—a kingdom.

dropped on it from the crowns of the bowed-down heads of kings who come to and fro for his service—

7. he, whose legions daily traversed the earth to both eastward at the confluence of the Ganges (G a n g á s á g a r a) and westward at the confluence of the Indus with the sea—

8. he, under whose reign courtesans, proudly set off with many coloured raiments, moved about without fear, filling the air with the tinkle of their bracelets, produced by the wanton undulations of their hands—

9. he, the bewildering dust raised by the hoofs of whose cavalry marching in front of his army, overthrew his enemies in front—even he, the lord of the seven sea-girt land, S'rí Hammira G a y á s a - d í n a, the king and emperor, reigns supreme.

10. When his horses swept over a high way, the glory of the dust, produced by the pounding of the earth caused by their hoofs, enveloped the quarters and the sky, and the grandeur of the sun with his eternal rays generally so set that kings could not say whether it was day or night.

11. When he issued forth on a military expedition, the G a u ḍ a s abdicated their glory; the A n d h r a s, through fear, besought the shelter of caves; the K e r a l a s forsook their pleasures; the K a r ṇ á ṭ a s hid themselves in defiles; the M a h á r á s h ṭ r a s gave up their places; the G u r j j a r a s resigned their vigour; and the L á ṭ a s dwarfed themselves into Kiráṭas.*

12. The earth being now supported by this sovereign, S'esha, altogether forsaking his duty of supporting the weight of the globe, has betaken himself to the great bed of Vishṇu (the ocean), and Vishṇu himself, taking Lakshmí on his breast, and relinquishing all thought of protection, sleeps in peace on the ocean of milk.

13. The metropolis of this lord of many hundreds of cities, the charming great city, called D e l h i, flourishes like a cresent-headed arrow on the side of his enemies. Like the bowels of the earth, it is the store house of innumerable jewels; like the sky, a source of delight; like the nether regions, the abode of many Titanic heroes (Daityas); like Máyá herself, the most bewitching.

14. In that city of Delhi, renowned under the name of Y o g i n í p u r a, was born Uḍhḍhara, a house-holder, wise, liberal-minded, given to meritorious acts, master of innumerable good qualities, devoid of every blemish.

15. Where the V i t a s t á, the V i p á s á, and the S' a t a d r u, join in front with the uprising, unbroken, and swelling waves of the factor C h a n d r a b h á g á; where stood the friendly S i n d h u, with its affluents,

* The name of the dwarf Himalayan race is written with the dental t, but the text has the cerebral letter either for the sake of alliteration with Láṭa, or for a new compound of the roots, *kri* "to scatter" and *aṭa* "to go," meaning "whose movements were scattered." The epithets used with reference to the different races, have been so selected as to alliterate with their names.

16. whose waters, when drunk, render the sweetness of honey and of sugarcane, the hydromel of heavenly nectar, even the lusciousness of knowledge, insipid,—

17. where the land is laved by the nectar of that Sindhu and is pure and pain-assuaging; where the town of Uchchapuri reviles and laughs at Amarávati which stands by the side of the heavenly Ganges,—

18. even there was the abode of his father Haripála, whose father was Yasorája. The father of the last was Dallahara, whose father was Kipu. Thus far his genealogy by the father's side.

* The mother of Uḍḍhara was Chaṇḍí, the daughter of Prithu, whose father was Harischandra; the father of the last was Utsahana, the son of Sahadeva, who was the son of Tola.

19. The father of Tola was Vyághrahara, who was the son of Siñha, and grandson of Gaura.

20. In the work entitled 'Vans'ávalí' (genealogy), the two genealogies have been given in detail; here in this record the names have been taken to the extent desired to recall them to memory.

21. Like the threefold will, wisdom, and energy (the S'aktís of the Deity), his wife, with Rájasrí and Ratnadevi, was Jajalá, the eldest.

22. Her son was named Hariràja, (pure in body, speech and mind, renowned, the abode of the sixty-four accomplishments, apparently, like Vishṇu, the sole protector of the universe),

23. who had two brothers, named, Thera-rája and Jautra, and a sister Viraḍá. The daughter of the second wife was the liberal-minded Dhanavatí.

24. Her (the second wife's) two sons were Gunarája and Bhupati. Of the youngest wife, Ratnadeví, the son was Haradevanátha, and a daughter.

25. She had also another son, Uttamarája, and a daughter named Saḍalí. Thus we have here the root, stem, branches, fruits, and flowers† of this tree of desire.

26. Numerous and extensive were the alms-houses (Dharmásálás) established by this performer of sacrifices (Aḍḍhara) in different places. He, the wise, with a view to remove the exhaustion of tired travellers, caused a well to be excavated,

* This stanza has not been numbered in the original; and the subsequent ones are numbered consecutively after the last preceding verse.

† The word as far as can be made out, reads like *Kunduvakam*. *Kunda* and *vaka* flowers. It may be also read *Kumudakam*, waterlily; in either case the name of one or more specific flowers, and not a term for flowers in general, which the context requires.

27. to the east of the village of Pálamba and west of Kusumbhapura. He made the well which allays thirst and removes fainting.

28. May this well, like a lovely woman with rotund upheaving breasts, gorgeous with undulating necklaces, the assuager of the thirst of many a love-sick swain, and decorated with the seried riches of flower-tufted plants,* be to your gratification.

29. Through its effects men, even when overpowered by many evils, are made to smile. Priding on this power of assuaging fatigue, it appeared to philosophers like Vidyá herself (divine knowledge which overcomes the tribulations of the mind).

30. May this be to the welfare of the noble Uḍhḍhara Ṭhakkura for the enjoyment of all the sweets and pleasures of this world in the company of his wives and sons and friends and dependants ;—of the person with well governed mind ;—of the faithful, for the fulfilment of his good in heaven and for his emancipation ;—of him who is devoted to the two feet of the crescent-crested (Mahádeva).

31. This eulogium is composed by Paṇḍit Jogís'vara of unbroken fame, to record the origin of this well of Uḍhḍhara, the receptacle of all blessings.

In this year of Vikramárka, Samvat 1333, on the 13th of the wane, in the month of S'rávana, Wednesday. [Here follow three couplets in Rájpútáná Hindi, but so full of lacunæ as to be unintelligible.]

॥ श्रीः ॥ गणपतये नमः ॥ ॐ नमः शिवाय ॥

(१) । सृजति रचति संहरतीह यस्तिरयति प्रतिबोधयति प्रजाः । स भवतां भवतापहरो हरो भवतु भावुकचिन्तितदायकः ॥ १ ॥ साम्राज्यस्याभिषेकश्रियममरधुनी यस्य मूर्द्धि प्रयाता कुर्वन्ती या तरङ्गैरविरतविचलच्चा—

(२) । मरत्वं प्रयाति । शुभ्रांशोरंशुमालावलयमतिसितच्छत्रचक्रायमाणं मानातीतप्रभावो भवतु स भवतां शङ्करः शङ्करिष्णुः ॥ २ ॥ अभोजि तोमरैरादौ चौहाणैस्तदनन्तरं । हरियानकभूरेषा शकेन्द्रैः शास्यतेऽधुना ॥ ३ ॥ आदौ साहवदीनस्ततः परं षुदुवदीनभूपालः ।

(३) । जातोऽप्यसमसदीनष्फेरुजसाहिर्बभूव भूमिपतिः ॥ ४ ॥ पश्चाज्जलालदीनस्तदनन्तरमजनि मौजदीननृपः । श्रीमानलावदीनो नृपतिवरो नसरदीनपृथ्वीन्द्रः ॥ ५ ॥ आगौडाद्गज्जणान्तं द्रविडजनपदात् सेतुबन्धात् समन्तादन्तस्—

* In the original the epithets are so employed as to apply both to the well and to woman. It is impossible to preserve the double entendres in English.

(४)। न्तोषपूर्णे सकलजनपदे प्राज्यसौराज्यराज्ये। यत्सेवायातयातक्षितिपतिमुकुटोद्घट्टनभ्रष्टरत्नज्वालाजालप्रवालैर्वहति वसुमती वन्यवासन्तलीलां ॥ ६ ॥ गङ्गासागरसङ्गमं प्रतिदिनं प्राच्यां प्रतीच्यामपि स्नातुं सिन्धुसमु—

(५)। द्रसङ्गममहो यत्सैन्यमाधावति। हेलान्दोलितपाणिकङ्कणरणत्कारेण वाराङ्गना यान्त्यायान्ति च निर्भया यदुदयाच्चित्राम्बराडम्बराः ॥ ७ ॥ यत्तेनाग्रसरत्तुरङ्गमखुरप्रक्षेपविक्षोभिताश्शत्रूनत्र निवारयन्ति पुरतो दू—

(६)। रेण भूरेणवः। सोऽयं सप्तसमुद्रमुद्रितमहीहारावलीनायकः श्रीहम्मीरगयासदीनन्टपतिस्सम्राट् समुज्जृम्भते ॥ ८ ॥ यद्धाटीवेगधावत्तुरगखुरपुटापातसञ्चूर्ण्यमानक्षोणीरेणुच्छटाभिः कवलितककुभि व्योम्नि सञ्छाद्यमाने। आदि—

(७)। त्यस्य प्रतापः स्थिरतरविसरद्दीप्तिभिस्तावकमस्तं याति प्रायेण राजत्रभृतिषु गणना का च रात्रौ दिवा वा ॥ ९ ॥ यस्मिन् दिग्विजयप्रयाणकपरे गौडा निराडम्बरा अन्ध्रा रन्ध्रपरायणा भयवशान्निष्केलयः केरलाः। कर्णाटा अपि कन्दराश्रयपरा भ्रष्टा महा—

(८)। राष्ट्रजास्त्यक्तोर्ज्जाष्कि(ःकि)लगुर्ज्जराः समभवन् लाटाष्कि(ःकि)राटा इव ॥१०॥ अस्मिन् राजनि बिभ्रति क्षितितलं शेषोऽपि निःशेषतो भूभारं समपास्य वैष्णवमहाशय्यापदं संश्रितः। लक्ष्मीं वक्षसि सोऽपि विष्णुरधुना प्रक्षिप्य रक्षाविधौ चिन्तासन्तति—

(९)। माप्तदुग्धजलधिर्व्विद्राव्य निद्रायते ॥ ११ ॥ अस्यानेकमहापुरीशतपते राज्ञो मनोहारिणी ढिल्ली नाम महापुरी विजयते भल्लीव विद्वेषिणां। या पृथ्वीव विचित्ररत्ननिलया या द्यौरिवानन्दिनी या पातालपुरीव दैत्यनिलया मायेव—

(१०)। या मोहिनी ॥ १२ ॥ श्रीयोगिनीपुरमितिप्रथिताभिधाने ढिल्लीपुरे पुरपतिः सुकृती बभूव। श्रीमानशेषगुणराशिरपेतदोषो धीमानुदात्तमतिरुड्ढरनामधेयः ॥ १३ ॥ वितस्ताविपाशाशतद्रूभिराभिर्म्मिलित्वामला—

(११)। चन्द्रभागा विभागा। पुरस्तादुदस्तैस्तरङ्गैरभङ्गैः स्थिता यत्र सिन्धुः सुबन्धुस्सबन्धुः ॥ १४ ॥ मुधा मधु मुधा सीधु मुधा दिवि सुधारसः। येन सिन्धुसुधा पीता तस्य ज्ञानसुधाप्यधः ॥ १५ ॥ तत्सिन्धुदिव्यसुधया परिधौत—

(१२)। भूमिभारस्थले सकलतापहरे पवित्रे। उच्चैरुदञ्चति हसत्यमरावतीमप्युच्चापुरी सुरधुनीतटवासिनीं सा ॥ १६ ॥ तस्यामस्य पिताभूद्धरिपालस्तत्पिता यशोराजः। दुल्लहरस्तज्जनकः किथुरस्य पितेति—

(१३)। पितृवंशः ॥ १७॥ उड्ढरमाता चण्डी पृथुपुत्री पृथुपिता हरिश्चन्द्रः। उत्साहणोस्य जनकः सहदेवसुतस्ततोलसुतः। तोलपिता व्याघ्रहरः सिंहसुतो गौरपौत्र इति ॥ १८॥ वंशावलीतिप्रथिते प्रबन्धे वंशद्द —

(१४)। यं पूर्वमभाणि सम्यक्। अत्रापि तस्य स्मृतये प्रशस्तौ नामानि कामं प्रतिपादितानि ॥१९॥ इच्छाज्ञानक्रियाशक्तिरूपास्तिस्रोस्य योषितः। राजश्रिया रत्नदेव्या जाजला ज्येष्ठगेहिनी ॥२०॥ तस्याश्च पुत्रो—

(१५)। हरिराजनामा कायेन वाचा मनसा पवित्रः। ख्यातश्चतुःषष्टिकलानिधानं प्रत्यक्षविष्णुर्भुवनैकजिष्णुः ॥२१॥ अस्यानुजौ च स्थिरराजजैत्रसञ्ज्ञौ समं वीरडया विभातः। स्वसापरस्या अपि मध्यमायाः पुत्री—

(१६)। पुराभूद्धनवत्युदारा ॥ २२ ॥ गुणराजभूपती अपि पुत्रौ द्वौ तदनुरत्नदेव्याश्च। हरदेवो नाथ इति ख्यातः पुत्रोपि कन्यान्या ॥ २३ ॥ उत्तमराजष्पु(ःपु)त्रस्साडाली पुत्रिकेत्यपत्ये च। मूललताशाखाफलकुन्दुवकं कल्पविट—

(१७)। पिनोस्येत्थं ॥ २४ ॥ स्थाने स्थाने धर्मशाला विशाला का कानेनाकारि सत्रादिकर्त्ता। किन्त्वत्रापि श्रान्तपान्थश्रमार्त्तिच्छेत्त्री वेत्त्रा वापिका काप्यकारि ॥ २५ ॥ पालम्बग्रामपूर्वे च कुसुम्भपुरपश्चिमे। कृतात्र कृतिना वापी तृष्णा—

(१८)। मोहापहारिणी ॥ २६ ॥ पीनोत्तुङ्गपयोधरा परिलुठद्धारावलीविभ्रमा तृष्णाभ्राम्यदनेककामुकजनक्लेशप्रशान्तिप्रदा। फुल्लन्मीलितरुप्रसूनपटलश्रेणिश्रियामोदिता वापी कापि महामुदं दिशतु वः कान्तेव कान्ता—

(१९)। इशां ॥ २७ ॥ मानसमपि हसति सतां निजप्रसादेन कलुषमिति विद्वषा। निजविश्रान्तिविधात्री विद्येवाध्यात्मवेदिनां भाति ॥ २८ ॥ अस्तु स्वस्ति समस्तवस्तुविषयाभोगोपभोग्यात्मभिर्भावैः पुत्रकलत्रमित्रजनतायुक्ताय युक्ता—

(२०)। त्मने। भक्तायोड्ढरठक्कुराय महते स्वर्गापवर्गोदयानन्दायेन्दुकलावतंसचरणद्वन्द्वैकनिष्ठात्मने ॥ २९ ॥ अखण्डप्रकाशेन योगीश्वरेण प्रशस्तिः कृता पण्डितेन प्रशस्ता। समस्ताशिषामेकपात्रस्य वापीनिमित्तं सुविस्तारयत्युड्ढरस्य ॥ ३० ॥

(२१)। संवत्सरेऽस्मिन् वैक्रमादित्ये संवत् १३३३ श्रावणवदि १३ बुधे॥ ठ१ किम्मु सद्दी 0000 सुरि उ 0000 रहिडरीम्मु 0000 इरे उ ॥ पंहकोसढिल्लोम्बङ्ग-धंघिधलं भयवेसउ ॥ हेउ भांसि चउठविम्मा इसरिदारंड चिह्विवहडइ संभाठि किम्मु उ किठ 0000 संसारडमिकइ कुलेसि डंसि चलखसि |0| कुहहपं भह भह डे उम्म ढिढुमं पविउ ॥ चइपकसाम्मं नम उलि 0 तभयेहे उकवखउ ॥